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gations connected with popular tradition ; it is only necessary to mention the speculations relating to mythology, which have often been put forward with so much confidence, and on so small a basis of fact. In order to secure respect and usefulness for these studies, they must be under a strict scientific direction, and so controlled as to proceed in the modest and guarded method of all truly scientific research. Many American students of folk-lore will not approve a definition which favors the establishment of a separate science of folk-lore ; they will prefer to confine the name to a body of material, and to consider the comparative examination of this material as a part of anthropological science. Survivals of primitive life in the tradition of civilized countries cannot be separated from existing primitive life in savage races ; and, indeed, the word "folk-lore" itself is not of that abstract character which can properly be used as the title of a science. In order, therefore, to retain the regard and approval of scientific men, it is essential that a Folk-Lore Society should refrain from undue self-assertion, and from any course of conduct which can be supposed to imply a desire for distinction. As a body of workers, who are desirous to complete a record, there is an obvious practical necessity for the extension of folk-lore societies, which will command universal esteem ; as a body of speculative students, seeking to establish a separate field independent of anthropological research, the utility of such societies might be called in question. In coöperating in an anthropological movement, in regarding popular tradition as anthropological material, in emphasizing the fact that a great part of the matter of folk-lore belongs to ethnography, and the most important general questions, with which the study of folk-lore deals, belong to anthropology, a service will be rendered to the cause of sound science, and interest in folk-lore may be made a means of promoting the general cause of anthropological investigation.

In accordance with this view of the objects of the The American Folk-Lore Society, its Council has recommended that the Society officially join in a general Anthropological Congress. As a practical matter, it will be more convenient for ethnologists to be in Chicago in August. The American Association will meet at Madison, Wis., during the third week of August, 1893, and the Annual Meeting of The American Folk-Lore Society for 1893 will probably be held in Chicago, about the same time.

If the Congress of Anthropology can be made educational, by setting an example of true scientific spirit and method, a good work will be accomplished for American anthropology.

W. W. N.

"INJUN-GIVING." — In your January-March number (1892), at page 68, is a query as to "Injun-giving," which I think I can explain satisfactorily. Indians make presents with the idea of an exchange of commodities, as well as in token of friendship, as other people do, and the reproachful term "Injun-giving" grows out of a misapprehension, on the part of the white man, of the Indian idea of the fitness of things. He brings, let us say, a haunch of venison to the settler's shanty and tenders it to the white man, expecting that in return the settler will give him tobacco, money, bread, salt, cloth, or liquor. The white man accepts the gift and gives his red

brother thanks, which are unintelligible to him and of no use in his business, which is to get a scant living by the chase. Consequently, after loitering about for a time, he concludes his overtures are rejected, picks up his own gift and walks away. The white man is outraged in his sensibilities by this performance, but the Indian sees nothing strange in the transaction. An old resident on the frontier understands these things better, and sends the Indian away with a present equalling in value, from the red man's point of view, his own gift. To give something for nothing is, to the Indian, indicative of a want of common sense. Indian benevolence always "has a string tied to it." All things to them have a commercial value, from human life or the virtue of a woman to the skins of animals. As a boy, I lived in this State when Indians were more numerous than anything else but wolves, and enjoyed a rather intimate acquaintance with them. I do not hate them, nor have I any sentimental regard for this vanished race, vanished from my old home. Yours respectfully,

Seneca E. Truesdell.

195 ST. ANTHONY AVENUE, ST. PAUL, MINN.

PETER PIPER VERSUS PETER PIPERNUS (see No. 16, January-April, 1892, p. 74). — Through the courtesy of Miss Caroline M. Hewins, of Hartford, I have received the following letter, which shows these verses are of English origin, and leaves the evidence in the last verse of Peter Piper being the most ancient, favoring Mr. Leland's theory. *W. J. P.*

"Part of the Peter Piper verses, with illustrations, were in a collection of woodcuts — my favorite picture book — from Gilbert, Weir, Leech, and other artists, published in 1854 by Griffith & Farran, London. I think I have lately used the book and sent it away, but will look at it again. I have the verses, with a few variations, in 'Jessie,' one of the Aimwell Stories, by Walter Aimwell (Simonds), published by Gould & Lincoln, Boston, about 1858. The variations are: —

Davy Doldrum.

Enoch Elkrig.

Francis Fipple, flogged.

Inigo Impey itched for.

Mathew Menlegs missed.

Quixote Quixite.

Villiam Voedy viped his vig and vaistcoat,

His 'Uncle's Usher urged an ugly urchin.'

The missing lines are: —

X Y Z have made my brains to crack O ;

X smokes, Y snuffs, Z chews too strong tobacco ;

Though oft by X Y Z much love is taught,

Still Peter Piper beats them all to nought."

CUSTOM OF "MEASURING" SICK CHILDREN. — In Mr. J. Howard Gore's very interesting contribution entitled "The Go-backs," in the last number